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The author rejects entirely the theory that it was based, primarily, on the relation to the land. He considers the feudal tie a personal relation, based upon the family. The *comitatus*, described by Tacitus, is reproduced in the Scandinavian fraternities and is pictured in Beowulf, it continued under the Merovingians, who had their antrustions; it survived in the "*maisnie*" and other forms in the ninth and tenth centuries. During all this time the relation was wholly personal. The followers frequently held no land and always received pay. The meaning of "*feodum*" in the ninth century was pay. Only in the twelfth and thirteenth centuries, by various influences—among which the rigid system of the church was the most prominent—feudalism became crystallized and was based on the relation to the land. Historians have been misled by consulting mainly ecclesiastical documents, which represent only the practice of the church. Such very briefly is the argument, which is supported chiefly by quotations from the chansons, although the chronicles and cartularies are also made to give their testimony.

Chivalry is summed up in sixteen pages. This the author considers the centre of gravity of the three elements in the feudal lordships—kinship, *maisnie* and vassalism. The most interesting point is his proof that the chevaliers in the earlier centuries were not at all chivalrous in the modern sense of the word. Chivalry was developed principally by the influence of the troubadours. "A poetic ideal was created and from poetry descended into the daily life."

Whether we accept M. Flach's conclusions or not, this volume is suggestive and very valuable for its notes. The greater part of the book consists of quotations from the cartularies and *chansons*. Of the latter the author furnishes a bibliography containing about fifty titles. This book is necessarily controversial, but very fair. M. Flach has accomplished the purpose, which he states, "At least the work is sure to leave behind it instead of a theory which it is necessary to adopt or combat, a picture of which the sources have furnished all the details, and of which it will be easy at any time to retouch the tints, to remedy the defects and to redraw the lines. Such is my desire. If it is too modest, I shall attain my end, if it is too high, others will accomplish it."

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*Studies in the Civil, Social and Ecclesiastical History of Early Maryland.* By REV. THEODORE C. GAMBRALL, A. M., D. D. Pp. vii, 240. New York: T. Whittaker. 1893.

These ten lectures undertake to give a general view of the colonial life of Maryland. The author does not claim to write exhaustively,

but touches in a popular way on the main points of interest from the beginning of the colonization of America to the Revolution. The studies are rather in civil and ecclesiastical than in social history. One lecture is given to the colonial charters in general, another to the charter of Maryland, another to the "Act Concerning Religion" of 1649. There is nowhere an attempt to depict the people of the colony as they busied themselves about their agriculture, their trading, their social and religious concerns.

Religious toleration was the distinctive feature of the Maryland colony, and Dr. Gambrall accounts for it entirely on grounds of political necessity, and as being the only means within the power of Lord Baltimore for protecting the Roman Catholics of the province from the Protestant majority. While so much pains is taken to emphasize the preponderance of Protestants, the fact should also be stated, as established by Davis, that they did not have a majority in the assembly of 1649. The establishment of the Anglican church in 1692 is commended. This may have been a wise policy, but it is a somewhat unusual use of language to say that "it was in no degree a state church" that was thus established, although "the state provided maintenance" and appointed ministers.

The arrangement of the material might have been better. Repetitions are not infrequent, as of the statement that Lord Baltimore estimated the dissenters to be three-fourths of the population, which occurs three times. The omission of slavery, save in a casual reference, is a serious one, even if accidental. It was certainly an institution more important than the ducking-stool and other subjects included in the entertaining collection of "Odds and Ends of Legislation" which forms the concluding lecture. The index, also, is carelessly compiled, the alphabetic arrangement not being carried beyond the initial letters of the titles.

The Puritans, whether in England, Virginia or Massachusetts, the author treats with scant respect, not to say with scanty information. To them he fails to accord the privilege of being judged by the standards of their own times, though he has proclaimed it as one of the main objects of his work to apply this canon to all. It should be said that he has accomplished this object much better in reference to other classes of men.

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*Epochs of American History*, edited by ALBERT BUSHNELL HART; *The Colonies, 1492-1750*, REUBEN G. THWAITES. Pp. 301; *Formation of the Union, 1750-1829*, ALBERT BUSHNELL HART. Pp. 278; *Division and Reunion, 1829-1889*, WOODROW WILSON. Pp. 326. New York. Longmans, Green & Co. 1891-93.

Students of American history welcome the completion of the series